

OLYMPIA



THESE TWO

I WILL
GIVE POWER UNTO
THESE TWO WITNESSES
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11 3

BASEBALL
STORAGE

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Single Copies	10
Advertising	30

No. January, 1902. 1.

BASEBALL
STORAGE

THE EQUITABLE TRUST COMPANY

OF PITTSBURGH.

509 SMITHFIELD STREET.

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Surplus	-	-	-	-	320,000

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JANUARY, 1902.

1.

QUESTIONS OF THE HOUR.

A MAN MORE PRECIOUS THAN GOLD.

Rev. C. D. Trumbull, D.D., Morning Sun, Iowa.

The thirteenth chapter of the prophecy of Isaiah is a vision concerning Babylon. At the time it was written Babylon was the oldest, the most populous and the mightiest nation of the world. The capital city, also called Babylon, with its palaces and temples and hanging gardens, exceeded all other cities in wealth and magnificence. Moreover, with its walls, so high and so broad, surmounted with towers, it was impregnable to every assault of men. Notwithstanding all these things, that empire, with all its pride and pomp and power, was doomed to overthrow. The prophet in vision foresaw the gathering of the forces. He saw them marching with standards and banners. They knew not that God had called them, yet they would be willing instruments in His hands to execute His will on a rebellious nation. They would go forth with tumultuous noise to do His bidding—to waste and desolate the whole land.

The coming of the Medo-Persian army into Babylon would cause great distress. There would be faintness and pain and sorrow, fear and anguish. The day that was coming would be a day of desolation and of darkness; the arrogance of the

proud would cease, and the haughtiness of the terrible would be laid low. Then God said, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." The revised reading is, "I will make a man *more rare than fine gold.*" The thought is that in that day the men of war would be cut off. Even in that populous nation the time was coming when men should be few, hence "rare," hence "precious."

Babylon was a typical nation—typical of the world powers, typical of haughtiness, of oppression, of material force. The expression, "mystery Babylon the great," found in Rev. 17:5, suggests the material power of papal Rome. We take Babylon to be a representative of nations and organizations which rebel against God and oppress men. With these men are of little value. They are remorselessly sacrificed to advance the material interests of those who lord it over them. Such a state of things shall not always continue. The day is coming when men shall be prized at their true value.

Let us note more particularly:

I. THE LITTLE VALUE PUT UPON MEN IN OUR DAY OF THE WORLD. We speak of the value put upon them by the world of power and of greed—the forces which dominate in the affairs of men. Relentless wars are waged, not for humanitarian reasons, but for national glory—to extend national power and ultimately to

fill the national coffers. Men are slain by bullets and by bombs, and die by disease by tens of thousands. Mothers are mourning for sons slain in battle, and refuse to be comforted, yet how few there are to sympathize with them. How few to drop a tear at the graves of those cut down in the beginning of life. The nations stop not to mourn the slain; they only call for others, to fill up the depleted ranks.

The picture of war is not the darkest that confronts us. War has slain its thousands, but strong drink has slain its tens of thousands. The liquor power is seeking to dominate the earth. It would plant the saloon in every hamlet and on every street corner if it could. It sends its death-dealing mixtures to every quarter of the globe. Hundreds of thousands are dying every year by reason of strong drink. Why do men engage in this traffic which ruins the bodies and the souls of their fellows? Not because they love them, but that they may enrich themselves. Why do governments license and protect the accursed traffic? Not for benevolent reasons, but solely for revenue. Look again at laborers in mines and in mills, in workshops and on railroads, toiling for millionaire capitalists and corporations at low wages, with few comforts and no hopes of bettering their condition. Why do wealthy men grind out the lives of their fellow-men by such oppressions? The only answer is, For gold. Thus men are of little value in the eyes of their fellow-men. The politician values man at the price of his vote and the man of the world at the profit he can make from his labor. Few care for his temporal interests, and fewer still for the salvation of his soul. Such are the conditions which confront us to-day; yet we rejoice in the assurance that such conditions shall not always prevail. The out-

look is as bright as the promises of God, for

II. MAN IS OF GREAT VALUE IN THE EYES OF THE LORD. We know this *because He has endowed him with an immortal soul.* God has exalted man far above all other creatures. He has endowed him with a finer nature and with keener senses. True, the eagle may have keener sight than man, and the hound a keener sense of smell; other animals may have some one sense highly developed, but where can any animal be found which has all the senses so fully developed as man? Man has wisdom and skill, which differentiates him from every other creature. Moreover, he has the gift of speech. The great gift, so far as his natural constitution is concerned, is the gift of an immortal soul.

The doctrine of the immortality of the soul has been held and taught from remote ages. It is clearly proclaimed in the sacred books of the Hindoos. While Confucius did not directly teach it, it is clearly implied in his declaration that "the spirits of the good are permitted to visit their ancient habitations on earth." Ancient Egyptians believed that "Osiris, the beneficent god, judges the dead, and having weighed their hearts in the scales of justice, he sends the wicked to regions of darkness, while the just are sent to dwell with the god of light." The ancient Persians held that "the soul passes into the kingdom of light or of darkness according as it has lived on the earth, well or ill." We know that Socrates and Plato, renowned philosophers of ancient Greece, taught the doctrine of the soul's immortality. The fact that it has been so universally accepted by all nations is an evidence of an innate conviction on the part of man that death does not end all; that when the body dies he will enter another state, a living sentient being.

This doctrine has always been held by those who have believed in God and in His Word. The patriarchs believed themselves strangers and pilgrims on earth, journeying to another country. They believed that their citizenship was in Heaven, hence they "looked for a city which hath foundations, whose builder and maker is God." David knew that God had made with him an everlasting covenant, and said, "Into thy hands I commend my spirit." In Ecclesiastes we read, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Jesus said to the penitent thief, "To-day shalt thou be with me in paradise." He said again, "My sheep hear My voice, and I know them and they follow Me, and I give unto them eternal life." Paul had "a desire to depart and to be with Christ, which is far better." If the doctrine of the immortality of the soul is not directly taught in all these passages, it is at least clearly implied.

As God endowed man with an immortal soul, it is of infinite value. So Jesus expressly taught. He asked, "What is a man profited if he shall gain the whole world and lose his own soul?" He who made man immortal will yet cause men to see that a man is more precious than fine gold.

This appears again when we consider that *God gave his only begotten Son to redeem man.* Man was a fallen being—had fallen by iniquity. God might have justly left him to perish; yet even from all eternity He loved him and sought out a way of salvation for him. Proclamation was made, "Whom shall I send, and who will go for us?" The Son of God answered, "Here am I, send Me." The covenant was made in which the Son represented all who were given to Him by the Father. In accordance with that

covenant the Son of God came to earth in the fullness of time and gave His life for sinful men. He "came not to be ministered unto, but to minister, and to give His life a ransom for many." The Father loved Him, but He spared Him not. "He was wounded for our transgressions. He was bruised for our iniquities." The price paid for man's redemption was infinite. The blood of all the beasts slain in sacrifice from the days of Adam is not worthy of mention in comparison with the blood of Jesus. The wealth of all the millionaires of earth is a mere bagatelle; one drop of Christ's blood exceeds it in value a million times. God has put far higher value on man than he ever put on himself. There was a time when men were sold on the auction block in our fair land. Some brought a thousand dollars; some sold for more; many brought far less. How small the sum compared with that which God paid for the redemption of man. "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ as of a lamb without blemish and without spot." When men come to realize the price which God has paid for every redeemed soul they will see that "a man is more precious than fine gold."

God will yet make man to be valued above all else. We have seen how little value is put upon him as a man in our day by the majority of his fellows. This is true, especially with reference to his soul's interests. Even professing Christians see him lying out in his blood, dying in his sins, and, like the Priest and the Levite, pass by on the other side. They say to themselves—it may be also to others, "It is no concern of ours that men are perishing. We must attend to our own business. We need our wine and our oil for ourselves. We need our gold and

our silver to buy other farms and to build other houses; let who will care for them, we will not." The indifference, the callousness, the miserliness of some who call themselves Christians is sad to contemplate.

There is, however, a brighter picture to look on, even now. We see men and women who have left comfortable homes and many loving friends, and have gone forth to labor among the perishing, both in home and foreign fields, and why? Is it for gold? Ask them, and they answer, "A single soul which we have led, by God's help, into the Kingdom is more precious to us than fine gold." The story of the mother of the Gracci is an old one, but is worth repeating in illustration of our thought. When asked for her jewels she brought forward her sons and said, "These are my jewels." Ask our missionaries in the home and the foreign fields, "Where are your jewels?" and they point us to the copper-colored children of the West and swarthy sons and daughters of the South, and the tawny children of the Orient, gathered in chapel and school room, praising God that they have been brought to the knowledge of Jesus Christ,

and they say, "These are our jewels." Thank God, there are some to-day who believe that a man is more precious than fine gold. The day is coming when for one who now believes it, and shows his faith by his works, there will be a thousand. The day is coming when the passion for souls will be as great as is the passion for gain to-day; when "a man shall be more precious than fine gold, even a man than the golden wedge of Ophir."

We need to study these words until we appreciate their full meaning. When we do we will take a deeper interest in the souls of the perishing than we now do; we will pray more and labor more and give more for the cause of Christ. Some have large sums in banks seeking investment. The question with them is, "Where shall we invest our money to bring the largest dividends?" We would answer, "Invest in mission work." You can get no dividends on stocks and bonds after death, but if you invest in missions your works shall follow you. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever."

A truly Christian man grew interested in missions. At first he began to pray, "Lord, save the heathen!" After a time he prayed, "Lord, send missionaries to save the heathen!" Later on he prayed, "Lord, if You have not anybody else to send, send me!" Then he changed his prayer, "Lord, send me; but if You can't send me, send somebody!" Finally, he changed and said, "Lord, send whom Thou wilt; but help me to pay my share of the expenses." Then for the first time the Gospel to him became a reality and giving to the missionary cause a pleasure.

—*Exchange.*

I should not like you, if meant by God to be a great missionary, to die a millionaire. I should not like it, were you fitted to be a missionary, that you should drivel down into a king. What are all your kings, all your nobles, all your diadems, when you put them together, compared with the dignity of winning souls for Christ, with the special honor of building for Christ, not on another man's foundation, but of preaching Christ's Gospel in regions far beyond?—*C. H. Spurgeon.*

NEWS OF THE CHURCHES.

ABROAD.

LATAKIA, SYRIA.—A letter from Rev. Jas. S. Stewart, dated Nov. 6, 1901, contains the following items:

We are all well at this writing. * * * Miss Edgar expects to move into her new house this week. * * * Our work goes on as usual. Yesterday we were troubled with a visit from a member of the (non) educational Council, who wanted to know the number and names of all the Moslem—i. e., Ansairia—children in our schools. I told him that the request was an extraordinary one, and I could not comply. But he claimed to have special orders. I asked for a copy, and for time to consult the other missionaries and the Consul. Perhaps we may hear no more from him, and again, we may have to give up the "Moslem" children temporarily.

We visited the Merzh, specially to see Rahil, a daughter of Daoud. She is very near her end with spinal disease, and suffers extremely. But her faith seems to be true and strong, and our prayer is, and our strong hope also, that she may witness a good confession before many witnesses. * * *

We have received OLIVE TREES for October, but no numbers except that since May. Other papers share the same fate.

A letter from Miss Mattie R. Wylie, written about a week earlier, says, among other things: "I have sixty girls in the boarding school and over forty in the day school. I did not intend to take so many, but there was very great pressure. * * * They are all bright girls, and I stand before them every morning and realize that every one has a precious, im-

mortal soul, and my great desire is that every one may be led to accept the Saviour. What an opportunity, if I improve it, to give this message! What a privilege it is!

"The boys' school is also full. And numbers had to be turned away. * * *

"The Sabbath school is, as always, very interesting. I stopped at one of the primary classes as the teacher was asking some review questions. One was, 'How did the serpent come into the garden when he tempted Eve?' One little boy said, 'He came walking, of course.' I asked him why he thought that. He replied, 'Why, wasn't he punished by having always to creep after that?' This answer showed that he had been thinking, anyway. * * *"

SUADIA, SYRIA.—The readers of OLIVE TREES will thank Rev. and Mrs. J. Boggs Dodds for the following letter, dated Nov. 14, 1901, and the contrast pictures:

There will be many friends of our work who will remember a very interesting boy, of whom I told them when in America. Mrs. Dodds has contributed his photograph, which she has taken especially for this sketch. But let me say that her purpose is to set before the readers of OLIVE TREES two pictures, as you see. She had not any photographic apparatus when Aeli entered school. Just here we will ask the privilege of making public acknowledgment to many good friends in Sterling, Kansas, who so kindly donated a most excellent camera, chosen by Mr. Harvey Truesdale, a most capable photographer, of Sterling. Our only regret about it is that she did not have the benefit of his instruction in the art for some time before leaving Amer-

ica. While thanking them all heartily, we hope their gift will help forward the work. One picture is that of "an applicant" for school privileges. While his clothes are quite a lot of tatters, he has more of them than Aeli had when we received him into school. We have learned that his poor parents were unable to provide food for the family sufficient to nourish them. What will become of them

one to do this. The mother said to the boys, "Then there is nothing but to become goatherds or shepherds!"

One bright little fellow looked up at me very appealingly, and laying my hand on his head, I said, "What was David, the King?" "A shepherd," was the immediate reply. "Did God take care of him?" I asked the child. "Yes, the Lord is my Shepherd," he said. Poor little fellows!



this winter, with food stuffs so very high? Day after day, our gates are besieged by poor, starving people. One desperate woman brought her two boys, who had been in school five years, and was about to leave them whether or no. Persuasion was useless, so I put my hand into my pocket and gave them each some money, and so got rid of them. But, oh, friends, you do not know what trembling it costs

More ragged than the boy in this picture; yet they know the truth. They have their gospels and can read them. I could not take them in, and they are gone back to their teeming kind and to their poverty. The oldest is not more than ten or eleven. May we hope that the Holy Spirit will guide them into the true light?

Now look at the other picture. Do you not think that this is a pretty fine face?

We do; and a close acquaintance with him in our own home for three months this summer makes us feel that Aeli is a very good boy, and a Christian boy, too. He wanted to have his "other suit" on, but we wanted him as he was. Mrs. Dodds called him from among the workmen who were busy on the house, and had him stand for his photo. So here is Aeli. Last year he was in the Latakia school, where he studied a part of the time and a part of the time worked at learning the shoemaker's trade. We had hoped to have him in school again this year, but he is not. During vacation, last July, his chance to work at his trade failed him. So he came back here to Suadia, only to find his few relations very bitter against him—so bitter that he could have no peace among them. We let him come to the school yard, where he made himself useful at anything and everything that was to be done. He said to me one day, "I want to go back to Latakia to try to get another chance at my trade. There is nothing but persecution here. My friends are all my enemies. I have only a few cents left. What shall I do?" "My son," said I in reply, "it is a long, weary journey to Latakia." "But I can walk," he said bravely. "Suppose you did walk all the way; how can you live there until you get work?" "The Lord will provide," he answered. "True," said I, "but we must not tempt the Lord; better to work our way." "I am ready for anything," said he. We could not resist so plain a duty. We told him to come with us and work during the summer. He did, and worked faithfully. I paid him his wages. He took his little bundle of clothes on a stick and trudged over the mountains, that long, weary road to Latakia. He has been provided with food and lodging and a chance to work at his trade, shoe-

making. He was a Fellah castaway. The school opportunities have not been in vain. He is a baptized member of our Church.

Let every one in whom is the constraining love, pray for Aeli; not for him alone, but for other converted boys, that they may be true to our Lord.

Aeli is about fourteen. May the Lord make use of him for the gospel work.

MERSINA, ASIA MINOR.—Under date of Oct. 31, 1901, Rev. R. J. Dodds writes:

We are all well, and our work is going on more or less encouragingly in Mersina, Tarsus, Adana and the Auba, especially the last place. You know how hard the Fellahcen are to reach with the gospel. But the people of the Auba, many of them are very anxious to learn all they can about it, and are becoming considerably civilized through its influence.

The following items are taken from a letter written two weeks later:

I believe my brother and his wife are happy in Latakia, and I pray God they may be given grace and wisdom. One must be *winning* to *win* souls. It is one of the most important qualifications of a missionary, and a hard one to cultivate in our surroundings.

Yesterday I visited a chifflik twelve miles from here, where two of our women from Tarsus are employed to bake, cook, milk, etc. Both are widows. The younger has with her a little girl about three years old. Three generations are represented. The two women have to toil like slaves, and nevertheless appear happy. The secret is Christ is with them. They are good women; they have the Bible with them. The younger is a former pupil of Miss Sterrett's, and got just about the amount of education that, according to my observation, is most helpful to people in this

country at present—namely, enough to enable them to read God's word in their own language. This woman teaches her little girl her prayers and questions, and reads to her mother every evening and on the Sabbath days. No doubt they exert a good influence in their humble sphere on their employer, who is a bigoted Maronite, and on the farm hands, of whom there are about ten, all Catholics of some papal sect. They are all from Mosul, and, of course, speak Arabic. I tried to arrange for a meeting to preach to them, but their employer will not allow them to leave their plowing and sowing, either Sabbath or week day, for anything but inclement weather. As it was a wet day, I met them all, but had no opportunity to get them together. I had, however, a little religious conversation with them.

I visited also another chiftlik, where I found several who understood Arabic, but they said they could not read Arabic. They also were papists.

Under date of Nov. 22, 1901, Miss McNaughton writes as follows in regard to the boys' school:

The enrollment is 120—65 boarders and 55 day pupils. There are 25 Fellaheen, 2 Moslems, 4 Jews, 16 Syrians, 3 Armenians and 10 Protestants. The rest are Greeks. The majority of the boys are from Tarsus, Adana and the villages. Thirty-five of the boarders have had fever since the opening of school, and fifteen have been afflicted with sore eyes. Death has claimed two of our day pupils. This is the first time I've been called to part with any of the boys by death since coming to Mersina.

A number of boys spent their leisure time during the summer vacation reading the Bible to those who could not read. This week I have had a number of visits from Fellaheen women. They like to bring their babies, sit in my room and

listen to the boys reciting. They cannot read themselves, and I make it a point to tell the boys as many valuable stories as possible, that these women may profit too.

CYPRUS.—A letter from Rev. Henry Easson, written at Beirut, Nov. 23, 1901, reports the rapid improvement of Mrs. Easson's health, and that the physicians had given permission to return home by the first steamer, which was to sail in three days.

CHINA.—In a letter from West River, Oct. 21, 1901, Rev. A. I. Robb says:

We arrived in Hong Kong just in time to get the Friday evening boat for Canton. A letter met us at Shanghai from Mr. Ward, inviting us to come to the U. B. Mission, which we did, and my family and the young ladies are staying there while I make a run to Tak Hing to see if things are so that we can all go up at once or not.

The next day Mr. Robb was able to send the following good news from Tak Hing Chau:

The people in the city, as I passed through it, were friendly, and I recognized a great many. When I got to the house I found two men standing guard over the property. The two we left there had gone to Singapore, and these had taken their place. As the men had been changed and many things had been necessarily left loose, I feared to find many things gone. But when I took the list made out fifteen months ago and went over the whole property, I found nothing missing but a stereoscope and pictures that a Chinese had left in my hands. I confess that my delight is scarcely equal to my amazement at the care taken of the place during my absence, and that at some cost, for at one time the life of the two men was threatened so seriously that

they had to appeal to Mr. Ward to ask protection for them. * * * This afternoon A. Plo, as we call her, came in. She says she has worshipped the Heavenly Father during the whole year, and He has protected her and given her peace. I tested her a little, and she at once repeated the Lord's Prayer and the chil-

of Foreign Missions, in New York, Tuesday, Nov. 26, 1901, Rev. J. K. Robb, of La Junta, Colo., was appointed missionary to China. Soon after the adjournment of Synod he had volunteered his services for that field, and, having furnished the necessary certificates and testimonials, he was commissioned as associate of his



dren's prayer for morning and evening, as we had taught the poor old creature two years ago. She is looking remarkably well and happy, and signified her willingness to be baptized whenever we think her ready.

At the bi-monthly meeting of the Board

brother in Tak Hing. Arrangements will be made for his departure with his family early in the autumn of 1902.

A letter from Rev. A. I. Robb, dated Nov. 6, 1901, reports himself and family at Tak Hing Chau. "Arrangements," he writes, "were made for Dr. George and

Miss Torrence to stay at the home of Mr. C. A. Nelson in Canton for a couple of months, until we get a little more room than the old house affords. In the meantime they can be getting a start at the language under good conditions."

Mr. Robb has been kind enough to send OLIVE TREES a photograph of the two men and the dog that were on guard when he returned to the field. The churches will be glad to see the faces of two honest Chinese. "The men," writes the missionary, "were in my employ before we left, and I dismissed them when the work stopped last year. They have served us faithfully at some cost to themselves in persecution and threatening. And the Church has suffered no loss that I can discover."

The one man, however, on whom Mr. Robb placed most reliance turned out badly, and on examining the family effects he found some articles missing. The man is also missing. "But," he writes, "the total value will not foot more than twenty-five dollars, which is nothing to cry over."

Some months ago the Board passed a resolution thanking Mr. H. E. Fraser, the British Consul at Hankow, for his services to the mission at the time of the disturbances last year. In acknowledging the resolution Mr. Fraser says: "The moderation and justice that mark all claims put forward by the London Missionary Society's members at Hankow, and the eminent knowledge of the Chinese, and sympathy with their position, that are among the great qualities of Dr. Griffith John, have not only rendered my advocacy forcible, but have won the esteem and conquered the prejudices of the native officials. In several cases success has resulted simply from bringing Dr. John and the local authorities into personal communication. His information as to

the feeling of the people and the local action of magistrates in neighboring districts is of incalculable benefit to His Majesty's Consul. I rejoice that Hunan is now open to the Society's workers, and I anticipate with absolute confidence excellent results from this opening. It shall be my earnest endeavor to aid in the extension of the Society's work in Central China as a means of removing Chinese prejudice against foreigners, and of raising the people to a higher plane of morality and conduct."—*London Chronicle*.

The *Missionary Herald*, in giving an account of the re-opening of Shansi, reports a most remarkable journey through the province. As the missionary party approached the great gate of Tai-yuen-fu, they were met by carts three miles out, sent by the officials for their reception. They exchanged their litters for these carts, which, with their caravan, stretched out upon the plain for half a mile. A company of soldiers with banners and with trumpets, whose blare had announced their approach and departure at each place, opened ranks to allow them to pass through, and at the great gate of the city they descended from the carts to salute the military commander of the post. Then remounting, they rode through the sea of people gathered on the plain to see their officials apologize to the foreigners. Having arrived at the court, and having saluted the officials and scholars and gentry, they were welcomed into a large reception hall, put up especially for that occasion. They were pressed into the seats of honor, while the officials took humble seats near the door. An officer then addressed them in English, saying they were exceedingly sorry for the affair of last year and hoped it might never occur again. The officials are not only willing, but anxious, to grant civil and

religious liberty to the native Christians, and to treat them in every respect on an equal footing with other citizens.

The thirty-four missionaries who were killed last year were buried with highest honors. An avenue of banners twenty feet high, one for each of the martyrs, both children and adults, made a striking effect. Numerous wreaths of beautiful flowers were presented by the high officials. To the notes of military music a company of 250 foreign-drilled infantry led the procession. This was followed by a company of cavalry. Then followed the high officials in sedan chairs; then the nine missionaries, also in sedan chairs. The first stop was at the place of execution. A platform had been erected on the exact spot where the missionaries had been beheaded. Great masses of people thronged the street and listened attentively to an address in Chinese, the reading of Scripture bearing on the resurrection, and a prayer. Then the procession marched on through the city and out of the east gate to the new cemetery that had just been fitted up in obedience to the imperial edict. After the officials retired, a simple Christian burial service was conducted by the missionaries, assisted by the native pastors. On their return they were invited to call on the governor, and found a lunch spread. The American was given a seat of honor at the Governor's side.

NEW HEBRIDES.—In a private letter from Kew, Australia, dated Oct. 18, 1901, Dr. John G. Paton writes that his health is much improved so far as the giddiness and pain in his head are concerned, but that his back continues very weak, and "my legs," he says, "seem as if they would never recover their strength and activity." Yet, with characteristic grit and energy, he has carried a book of 153 hymns through the press, and is now engaged in

having printed in the Aniwan language the Assembly's Shorter Catechism with proofs. "I hope," he says, "this catechism, as on Aneityum, will also deepen the spiritual knowledge of the Aniwans." And then he adds, "I do feel so thankful to God that when during my illness I have been confined to the house unable for public missions and church work, I have generally been able to keep at my writing and translating."

Dr. Paton has also been kind enough to transcribe, for the readers of *OLIVE TREES*, the following paragraphs from the Tanna *Lenakel News* by his son, Rev. F. H. L. Paton, B.D.:

"On the 18th of July, 1901, we had a memorable gathering at Lemakis, our youngest station. Neropo, our teacher there, has just finished a fine new church, and all the worshippers were invited to the opening meeting. A great company of people assembled from all quarters, and there was a good sprinkling of heathen among them. The church stands on the site of the old heathen Kava house. Among the many addresses given, the most important were those of Lomai and Neropo. Lomai urged the people 'not to do to Neropo what the people of Nazareth did to Jesus Christ, and rejected his teaching because he had come back to teach his own people. Neropo was once the same as you are now, but he is not now. He has got a new thing in his heart which you have not got. He has got the living word of the living God, and he comes to you with it as the messenger of Jesus Christ. Say not "He is one of ourselves, why should we listen to him?" But say, "He is God's teacher come to tell us God's word." Obey his teaching and you will find life, eternal life, through Jesus Christ.'

"Neropo said: 'Long ago I lived in the old fashion, and my heart was full of badness. Then I went to Queensland and

heard the word of Jesus. I came back and tried to worship God, but the old fashion was too strong for me, and I went back into the darkness. Then Jesus called me, and I heard Him say to me, "Go to Lenakel and learn to be a teacher," and I left you and went to Lenakel. A few months ago again Jesus called me and said, "Go back as a teacher of My word to your own people." I came and built my own house, and then I built this church, and now I stand before you not because my heart is good—not because I am better than you—but I stand here because I have sinned, and am sorry for my sins, and because I trust in Jesus to take away my sins. I come because Jesus told me to come, and I call upon you all to be sorry for your sins, and to trust in Jesus to take away your sins and give you life.' At the close of the service Neropo and his people made a feast for all the visitors.

"A few days after this we were saddened by hearing of four persons having been shot inland. Two of them were young chiefs.

"On the 27th of July last Lomai and Iavis and a large party sailed to spend the Sabbath at Lopilpil. A large crowd gathered in the church, and they had great joy in the services. They returned on the Monday with mingled news of good and evil. They heard two shots discharged when they were in the church. An old woman too frail to go to the church was left alone in her village, and when her daughter, a young woman, returned home after the services, she found her mother dead. One of the balls had been shot through her head, and her body hacked with an axe and dragged through ashes by the murderer, and since then the natives have been unable to discover the murderer. The worshippers are grieved, but resolved to let nothing frighten them from holding to the worship.

"Another heathen affair ended also badly on Tanna. A heathen proposed marriage to a widow. She refused him on the ground that he had already several wives. His answer was a bullet.

"A young heathen from Neropo's tribe the other day ran off with a young woman from another tribe, whose husband is in Queensland. The woman's father came across Neropo's wife and another woman on the track, and savagely attacked them, but they dropped their basket loads and escaped into the bush. Neropo, not knowing what had happened, went to the man's village to conduct a religious service. The man wanted to shoot him, but Neropo challenged him to lay any evil charge at his door. He said to the enraged father: 'What mark [brand] has the man who ran away with your daughter? He has the same mark that you have—the mark of heathenism. What mark have I? The mark of the worship. Can you lay any such conduct as this upon any one who bears the mark of the worship?' The man confessed that he could not. Then jumping up he said, 'I was angry. I have just come from attacking your wife, but you have spoken truly, and my anger is gone. Let us worship together.' After the service Neropo went home and hunted for the runaway couple. They found them next day, and the young scoundrel wanted to shoot his brother's wife for scolding him. However, his partner in guilt became afraid and ran away home. On getting to her village she seized a gun and tried to shoot herself, but her father snatched it out of her hands. Then his anger blazed up afresh and he discharged it at her. Fortunately he missed, and she escaped to the bush. Several of the Christian party and some children have been shot in that district, and also from another station word comes of two jealous native Christian evangelists having been shot **dead**.

“On the 17th of August the steamer came, and to our amazement the captain said it was too rough to land the wood needed for our house. We showed him how much it meant to us to have the work delayed for a month, but he was obdurate, and we felt sorely disappointed, as what sea there was steadily went down all day. However, we had to grin and bear it and face a month’s delay in the best season of the year for house building.

“On the 18th of August we had our communion services. All the previous week companies arrived from the outstations, and we had special services every day, and on the Friday and Saturday evenings we had magic lantern exhibitions. Several members of the class who had fallen into sin under temptations decided to utterly cast off the old life, and in Christ’s strength to begin anew. It was a time of quickening and deepening. The communion service was a memorable one. Over 360 people were crammed into the church, and it was truly a moving sight to see the two elders carrying round the sacred elements, specially when there arose in our minds the picture and condition of the same men in naked heathenism a short time before. Truly the gospel of Christ is a marvelous power. Our wonder grows the deeper the more we see of it. One of the happiest features of the whole gathering was that five couples and one man offered themselves to be trained as teachers, and even while under training these men and women will be a power for good on the island. To translate the Scriptures and train native teachers and preachers always seems to me to be the most important and fruitful work any missionary can do. Of late our health has not been very good. Pray for us, our converts and work.”

To these extracts Dr. Paton adds:

“About five years ago, without know-

ing a word of their language, and without a house, this missionary, his wife, helper and two native teachers were left in tents on the shore on Tanna to work their way as they best could under Divine guidance among its savage cannibals, who were all without clothing, and the above letter shows the wonderful work and power of the teaching of Jesus Christ, in so short a period among them. Truly it is yet the power of God unto salvation to all who believe its teaching.”

Dr. Paton mailed us with his letter the following Appeal from the General Assembly of the Presbyterian Church of Australia, through its Foreign Mission Board, to President Roosevelt:

To His Excellency, Colonel Theodore Roosevelt, President of the United States of America.

May it please your Excellency to allow us, the Board of Missions, on behalf of the Presbyterian Church of Australia, most earnestly to plead with you and through you with the Senate and Congress of the United States of America, as we have already done by our missionary, Rev. John G. Paton, D.D., to use your influence with them to pass a law prohibiting American subjects who are traders resident on the New Hebrides, South Sea Islands, from giving the natives in trade or barter, intoxicating liquors, opium, dynamite, ammunition and firearms, as Britain has done with her traders there for many years past, in the interest of humanity. White traders from the United States of America and from all other nations force these demoralizing life-destroying agencies upon the natives with ruinous effects.

The report of the Mission Synod, which has just closed its Assembly for this year, says: “French settlers on Paama Island are pouring drink into it, and this drink is doing more than anything else to ruin

the natives of that island; and from other islands the same report is heard. On Sakan a woman and two men were landed. Their trade is a mere pretence, except in grog, which they are pressing upon the natives in large quantities." On most of the other islands traders from America and other nations are doing the same.

The traffic not only causes much bloodshed and loss of life among the natives, but is a very great hindrance to the work of Christianizing and civilizing about 60,000 savage cannibals yet on this group.

A number have lost their hands and others their lives by the unskillful use of dynamite. Word has just come of the leading man of Aniwa having lost his hand by dynamite, and of his having bled to death.

France has said that if America will unite in this prohibition, she also will unite in it. But if not, in the interest of humanity we most earnestly plead with your Excellency to place, by law, American traders on the New Hebrides under this much-needed prohibition.

And your petitioners will ever pray.

T. R. CARNS,

Convener for the Board of Missions of the Presbyterian Church of Australia.

Petitions to the same effect have been sent to the President of the Senate and the Speaker of the House of Representatives, and copies have been forwarded to Hon. J. Hay, Secretary of State; Senators Gillet and Lodge, and Dr. W. F. Crafts, of the Reform Bureau, Washington, D. C.

AFRICA.—A recent letter, reporting the arrival of a consignment of Bibles to Uganda, reveals a great desire on the part of the people to secure copies:

"The new Bibles have come and are selling like wildfire, and in spite of the almost prohibitive price, the first edition is almost entirely exhausted. The Mu-

ganda has a keen appreciation of good print and binding, and to see him handling his books or bandaging them with strips of calico when he has finished using them would delight a book lover. In order that the Bibles might get as quickly as possible into the hands of the teachers, who so sorely need them, the bishop determined to reduce the price of the cheapest to two months' wages for those teachers who had already taught a year, and to three months' wages for a slightly better quality. This would seem dear enough to Christians in England, but the very day the news was given out, a great crowd of teachers fairly danced down to Mr. Millar's house to have their names written down for a 'Holy Book,' shouting and singing with such beaming faces. They came as we were walking along from the prayer meeting, and crowded round the bishop, kneeling at his feet, crying, 'Joy, joy! God be praised, God be praised!' Some of them quite broke down. It brought a lump to one's throat."

Sir Harry Johnston, in reporting to the British Parliament the condition and prospects of Uganda, bears impartial testimony to the value of Christian missions in Central Africa, the results of which are described as "most satisfactory." "It has become of late," he writes, "somewhat the fashion to lay stress rather on the evils than on the benefits resulting from the establishment of European control over native races, and it is therefore satisfactory to learn that the benefits in the case of Uganda are very real and fully appreciated by the natives themselves, who have a lively remembrance of the horrors enacted under their native rulers."

The *Journal des Missions Evangeliques* thus replies to an objection that money

and life spent on the Zambesi Mission had been wasted: "To serve the Lord, whether on the Zambesi or at home, is to know the fellowship of His sufferings. Since in this life Jesus and His cross are inseparable, is it not a Divine grace to have them both? M. Coillard hoped that the King (Lewanika) would soon be converted; on the contrary, he is still a heathen. Many conclude from this that he is too hardened, and that one ought to cease to pray for him. But if he is not converted, Lewanika is strangely changed. The social reforms which he has introduced are numerous; his feelings have become refined, he has learned to sympathize with us, and he has helped us, and has been a real instrument of God. And then there are our Zambesi Christians, who formerly were cruel, vicious, and ignorant heathen; there are the women who labor in evangelization; there is the King's son, who is a convert; and the King's Chief Minister, who strives for the triumph of the gospel. And there is Mokwae, the Queen of the Nalolo, whose crimes in former days we have often heard about, and who now gathers the women in her house for religious services. Is all this nothing? And can it be said that the lives lost on the Zambesi have been wasted? Are they not the seed which has been thrown into the ground, from which the Church of the Zambesi will spring? For heaven's sake, let us not abandon these tender shoots, which have cost us the very blood of our blood, but which are the forecast of an abundant harvest to the glory of our King."

AT HOME.

ALLEGHENY, PA.—Special attention is called to the following statement of the work under supervision of the Central Board:

	Overdrawn Oct. 1, 1901.	Receipts.	Expenses.	Overdrawn Dec. 1, 1901.
Domestic Mission	\$1,384.16	\$2,610.40	\$1,351.25	\$125.01

	Overdrawn Oct. 1, 1901.	Receipts.	Expenses.	Overdrawn Dec. 1, 1901.
Southern Mission	\$240.38	\$946.03	\$929.46	\$223.81
Indian Mission	186.91	921.50	1,035.00	250.37
				On hand Dec. 1, 1901.
Chinese Home Mission	2.35	244.01	121.80	119.86
	On hand Oct. 1, 1901			
Jewish Mission	171.83	187.59	200.00	159.42
Sustentation Fund	354.91	1.65	—	356.56

Fifty dollars have been received for the Teachers' House in Selma.

Domestic Mission.—At the meeting of the Board, Dec. 18, the treasurer was instructed to forward to treasurers of those Presbyteries whose clerks had not notified the Board at its October meeting of work done, amounts due for second quarter. At its meeting on the third Wednesday of January, 1902, a dividend for the third quarter will be declared. Clerks of Presbyteries will please take notice.

The following figures are approximately correct. About two-fifths of our ministers are without pastoral charges, and almost one-sixth receive appointments. There are now four licentiates. At the close of the Seminary term there will be five more who will have completed their course. In addition five of the students will be licensed in the spring. That is, the full time of about twenty-eight ministers and licentiates and one-third time of five licentiates will be at the disposal of the next Synod.

There are thirty-two vacant congregations and four mission stations. Of these congregations, one has ten members or less; one twenty or less; eight thirty or less; nine forty or less, and ten fifty or less. The remaining eleven range from a hundred and nine to fifty-two.

At last Synod four Presbyteries did not ask for any supplies. The demand was "for the services of only seven men," although "eleven licentiates and twelve unsettled ministers were referred to the Committee on Supplies for assignment."

So far as receiving appointments in our Church is concerned, these ministers

and licentiates must remain idle a considerable portion of their time.

These figures bring to our attention, first, the increasingly large number of unsettled ministers. It looks as though the pastors may soon be in the minority. Inadequate support in part accounts for short pastorates. Second, the necessity for earnest systematic cultivation of the home mission field. If the right kind of men were placed for a time as stated supplies in some of these small congregations, no doubt good results would follow. Third, the need of more liberal collections for this fund. Only fifty per cent. of the amount appropriated by Synod has been paid. Although the collection has been taken up, the treasury is overdrawn. The fourth quarter of last year has not been paid. Will the Board have to borrow in order to pay what will be due in January? The Church must answer.

Chinese Mission.—Mrs. Johnston has resigned her position as Superintendent of this Mission, in order to come East. Mrs. Boreland, who was formerly connected with it, will have charge after Jan. 1. The number of scholars enrolled for the month of November was eighteen. Two have returned to China, to remain. One of these is a member of the Church. The other, though for twenty years connected with the school, still clings to the old belief.

Indian Mission.—The Lord's Supper was dispensed on Nov. 24. The occasion was very pleasant. There was an accession of three. Mr. Humphreys has severed his connection with the Mission, having obtained at the drawing a hundred and sixty acres of land adjoining the Mission property. He is building a house on it. The services of Dr. Humphreys, which were rendered gratuitously, were of great value. Both will be so con-

venient that they can give assistance when needed.

Work on the hospital building will be discontinued till spring.

The opening up of this country has brought into it a most undesirable class of people—utterly regardless of everything that is good. It is a great pity there is no way of protecting the poor Indians from their baneful influences.

Southern Mission.—Illinois Presbytery will send a commission to visit Selma Congregation at such time as will suit the convenience of the pastor.

The enrollment of scholars is 410. The pupils from the country have not as yet entered.

The schools at Pleasant Grove and Valley Creek have been opened, the former with an attendance of eighteen and the latter of eleven. Tuition will hereafter be charged the pupils in these schools.

J. W. SPROULL.

Mrs. J. W. Sproull, Treasurer of the Woman's Association, reported at the quarterly meeting, held Dec. 18 in the Central Allegheny R. P. Church, receipts for the three months ending Nov. 30, 1901, \$785.71. The balance on hand Dec. 1, 1901, is \$7,011.13.

DENISON, KAN.—Elder Jacob Ward Willson died Oct. 12, 1901, being a little over 79 years of age. He was born in Lisbon, Pa., in 1823, where he lived for a number of years, later moving to New Concord, O., afterward to Washington, Ia. Since 1872 he had lived near Denison, Kan., and was buried from his home Oct. 14, 1901. He was elected an elder in what was then known as the North Cedar Congregation, on Nov. 8, 1872, and served faithfully until the time of his death.

Some years ago his wife died, and since

that time he lived with his daughter, Cora, who cared for him with untiring love until he was taken from her. Six children survive him.

He was a man of more than ordinary intelligence, and his memory was remarkable. The progress of the Kingdom of Christ was always an interesting subject to him, and he took great interest in public affairs.

We will miss his presence and counsel in our meetings of Session, and we shall not meet him any more in the sanctuary.

"We shall go to him, but he will not return to us." "The memory of the just is blessed." "Precious in the sight of the Lord is the death of His saints." To the loved ones bereaved comes the assurance that his work was done and that faith has gained the victory over the last enemy. Their joy is greater than their sorrow, for they know that their father is enjoying a life without pain or trial—living the life of God.

The Session bows in submission to the will of God, in so soon taking a second one of our number, and will be admonished to greater diligence in the Master's service. The congregation has given another to the higher service of the Church triumphant, and would hear the call to a greater unity and to a fuller consecration to the Redeemer.

S. R. WALLACE, *Moderator*.

NEW ALEXANDRIA, PA.—Here is one of the strongest congregations in the Church. The members are well to do financially—those in the country owning their own farms and those in the village their own homes. They are, as a rule, of Covenanter descent, and well acquainted with our principles, as well as interested in church work. A congregation united in the maintenance of a great principle, as is this, is not so likely to be permanently weakened

by dissension as is one that has no such bond of union. All trace of whatever troubles this congregation has had in the past has disappeared. The members are at peace with one another, and giving to the pastor a loyal support in his work.

Communion Sabbath, Nov. 10, was "a perfect day." The attendance on all the services was good. There was an accession of one. Nearly all of the young people of this congregation have united with the church. The number of boys and girls just entering manhood and womanhood that came forward to receive tokens on Saturday was a most interesting sight. The communion was a sad one to both the pastor and his wife, the former having but a short time before been called away to attend the funeral of his father, and the latter to be from home on account of the serious indisposition of her mother. They have the sympathy of the members, and are not forgotten in their prayers.

New Alexandria has changed for the worse since the railroad entered it. Although it is a local option town, large quantities of beer are being brought and clandestinely sold. The harmful effects are plainly apparent.

J. W. SPROULL.

OAKDALE, ILL., is about fifty miles southeast of St. Louis. The congregation numbers now 193. There was an accession at this time of seven. Communion Sabbath was the first Sabbath of December. The weather was favorable and the attendance during all the days was large. Each evening during the week preceding there was preaching by some of the ministers in the neighborhood. The action sermon was preached by the pastor, Brother French. It was suitable to the occasion, decidedly helpful and listened to with close attention. This congregation has an exceptionally large number of young peo-

ple, nearly, if not all, of whom have united with the church.

On Thursday, Nov. 28, the new church building was dedicated. The house was filled, a number of members of sister congregations of our own church and of the other churches being present. The sermon, from Haggai 2:7, was preached and the prayer offered by the writer. The new church building is admirably adapted to the purpose intended. The audience room will seat nearly three hundred, and with the Sabbath school room, separated from it by a movable partition, about four hundred. The pulpit is in the southwest corner. At the other three corners are entrances. At each is a vestibule. Adjoining the pulpit to the east is a recess for the choir. On the west side are the ladies' parlor and the session room. The building is heated by a furnace and lighted in the evenings by gasoline lamps. The acoustic properties are good, few public buildings being easier to speak in.

Including the value of the old material used, the cost of the new one was not much less than \$7,000. The congregation entered it free of debt. Pastor and members appreciate the kindness of an eastern friend, who, unsolicited, sent them a check to pay for the seats. That gift not only helped financially, but it also encouraged and incited to increased effort to raise all the money necessary to complete the building. One thing more is needed, and that will soon be had—a bell.

Brother French deserves great credit for the manner in which the effort to obtain a new church building was managed, and the building committee and congregation for the heartiness with which they seconded their pastor's efforts. Oakdale Congregation is an illustration of what a united congregation under the direction of an efficient and trusted pastor can accomplish. The pastor's wife and the ladies

should not be ignored. To them the congregation is no little indebted for its prosperity.

J. W. SPROULL.

PHILADELPHIA, PA.—Our Heavenly Father in His love has called home one of our members, Miss Eliza McClay, on June 7, 1901, taking from us one who was a devoted daughter, a tender and loving sister, whose high conception of Christian character showed that her ideal was Christ, her life being ennobled by the daily taking up of her cross and following her Master in her self-denial, so that "she lived for others" can truly be said of her; yet so modest and unassuming in her nature, that only those very intimate with her knew to any extent the nobility of her soul, its breadth of sympathy and its generosity. She was a staunch friend, and peculiarly appreciative of the smallest thought or act of love towards herself. Although a great sufferer, she made no murmur or complaint, and by the peace written in her face, we knew that she "endured as seeing Him who is invisible."

We, the Ladies' Missionary Society of the Third Church of the Covenanters, Philadelphia, express our sincere sympathy to those to whom she was nearest and dearest.

"Hers was a spirit rare,

By God's grace and love

Made wondrous fair,

Shining out in life's smallest duty,

With a strong, gentle, patient beauty.

"A friend such as one would choose

And one we would desire

Never to lose;

Whose heart was full of tender sympathy,
Covering faults with generous loving
charity."

A tribute of respect from the Ladies' Missionary Society of the Third Church

of the Covenanters, Philadelphia, to the memory of Mrs. Mary A. Wilson, who died Sept. 20, 1901.

Resolved, (1) That we as a Society do bow in submission to the will of Him who doeth all things well, for He alone can give and take away, and we humbly say "Thy will be done."

" 'Tis ours to miss thee,
And tender memories of thee to keep;
Then in the Lord to rest,
For so He giveth His beloved sleep."

(2) Her constant attendance on all Sabbath and week-day services will cause her to be much missed in the congregation and missionary society, of which she was an honored member. Her devotion to her home and family; her loyalty to the principles of her Church, and her abiding faith in her Saviour, were the strong traits in her beautiful Christian life. "Faithful unto death," hers is undoubtedly "the crown of life."

(3) Her removal from our midst reminds us that we should work while it is still day, for the night cometh when no man can work. We extend our heartfelt sympathy to the bereaved family.

MRS. R. C. MONTGOMERY,
MISS EMILY CREIGHTON,
ELIZABETH H. FORSYTH,

Committee.

PITTSBURGH, PA.—The National Conference on the Christian Principles of Civil Government which met in Pittsburgh, Nov. 19-21, 1901, was attended by more than five hundred persons. A large number of these were delegates appointed by churches, local conventions, and young people's societies, and a large proportion were ministers.

An address of welcome was delivered by the Rev. S. Edward Young, pastor of the Second Presbyterian Church, in which the

conference was held, and by the Rev. W. H. McMillan, D.D., of Allegheny, in behalf of young people's societies.

The first address of the Conference was by the Rev. T. P. Stevenson, D. D., of Philadelphia, on "The March of the Nations Toward the Kingdom of Christ." This was a review of the events of modern history, which show that public morals are improving, that the sway of the Christian nations is being extended over the whole earth, and that the governments nominally Christian, are becoming more and more Christian. The Rev. S. F. Seovel, D. D., of Wooster University, spoke on "Practical Methods of Christian Education in the Public Schools"; Congressman Robt. Walker Taylor, of Ohio, on "The Place of the Family in Our National Life"; Mr. Clinton Rogers Woodruff, Secretary of the Municipal League of Philadelphia, on "Municipal Reform—The Moral Elements in the Problem," and President Charles A. Blanchard, of Wheaton College, Illinois, on "The Bearing of National Reform on Spiritual Interests." "The Expression of Our National Christianity in Fundamental Law" was discussed by the Rev. Dr. McAllister, of Pittsburgh, and the Rev. H. H. George, D.D., Field Secretary of the National Reform Association.

Resolutions were adopted insisting on Christian training in the public schools as essential to a good and patriotic citizenship; on a national marriage and divorce law in accord with the law of Christ; condemning the Sunday newspaper; protesting against the re-enactment of the Chinese Exclusion Law, while favoring impartial restrictions on immigration. The resolutions also ask for suitable Christian acknowledgments in State and National Constitutions as logical and consistent steps towards the attainment of all these ends.

MONOGRAPHS.

THIRTIETH ANNIVERSARY OF SECOND BOSTON CHURCH.

The thirtieth anniversary of the organization of the Second Reformed Presbyterian Church of Boston was held on Nov. 21, 1901.

The tenth anniversary of the pastorate of Rev. J. M. Foster was improved the preceding Sabbath. The text was Deut. 8:2: "Thou shalt remember all the way which the Lord thy God led thee those 40 years in the wilderness, etc." Our lives slip away and we are unconscious of it. The line of the sailor's log slips through his fingers and the knots inform him of the speed of the ship. Ten years ago to-day we preached our first sermon as pastor, and this is a knot in our life-line. The people in the Back Bay find it of advantage to climb Bunker Hill Monument once in a while that they may look out on the foot-hills of the Green and White Mountains and see the waves of the deep, dark blue ocean that roll on and on to the farthest shore. Let us ascend Mount Zion and look out upon these past years.

1. God has led us. All our experiences and occupations and duties are the unfolding of God's plan. They are meant to reveal character, to test character, to make character. Every Israelite showed what he was during the forty years. Each one was put to the proof. The new generation was disciplined for the conquest of Canaan. These ten years have accomplished such results here.

II. The results have been as God intended. "That He might humble thee and prove thee and know what is in thine heart; whether thou wilt keep His commandments or no." The review of these ten years should—

1. Make us thankful. There have been bitter and sweet, sad and joyful experiences. But just as the cogged wheel that moves from left to right fits the one moving from right to left, so that the result is double efficiency, so our prosperous and our adverse lots work together for good. The winter and the summer, and the day and night, are both essential to vegetable and animal and rational life.

2. Make us penitent. The smoke from the chimney soon vanishes. But the recent London fog bank stopped social and commercial functions, and caused much fatality. A spoonful of muddy water does not look bad. But a glass pitcher filled with it is repulsive. Our days seem measurably clear. But looking back ten years, how many fog banks, how much filth! We all have sinned and come short of the glory of God.

3. Give us practical wisdom. Birds come to know a scarecrow. But Satan sets up the same scarecrow to keep people from church, and it works year after year. Rats get to know the trick of the trap. But sinners will set their foot in Satan's trap forever. We should learn our weak points and fortify them. We should learn the vanity of things seen and temporal, and not be deceived.

4. Make us hopeful. No man can say of temporal good, "To-morrow shall be as this day, and much more abundant." But of spiritual things it is always true. God's way leads up. Its outlook broadens. Its abundance increases continually.

On Thursday evening a discourse was delivered. The passage chosen was: "Thy servants take pleasure in her stones," Ps. 102:13; "The righteous shall

be in everlasting remembrance," Ps. 112: 6. The Scriptures give much space to the history of the Church. It is a condensed history of redemption. Whole chapters are devoted to the names of men and women who entered into covenant with God, who returned from captivity, renewed their covenant, who assisted in rebuilding the temple and repairing the walls of Jerusalem, and con-



J. M. FOSTER.

tributed to the maintenance of the ordinances. In our day sermons are preached, books are printed, fire-proof buildings are erected to preserve the records of the church. We are assembled here to review the thirty years of our congregational life. We are associated with Covenanter history. Our Church looks back to the covenants of Scotland.

The First Covenant was signed and sworn at Edinburgh, Dec. 3, 1557. The Second Covenant was subscribed at Perth, May 31, 1559. The first National Covenant of Scotland, known as John Craig's Confession, which formed the first part of the subsequent National Covenants, was subscribed in 1581. The National Covenant proper was taken by 16,000 Covenanters at Grayfriar's Church, Edinburgh, Feb. 28, 1638. It was carried throughout Scotland, and sworn and signed by lords and commoners. So that Church and State in Scotland were now in covenant with God. They asked of King Charles I. a free Assembly and a free Parliament, and that all ecclesiastical matters be settled by the Assembly and all civil matters by the Parliament. Charles I. denied their petition and declared war upon them. They took the field against the King's forces, with their blue banner, "for Christ's crown and covenant." Negotiations followed. The demand of the Covenanters was granted. "The Solemn League and Covenant" followed in 1643, and the Assembly of Divines at Westminster, and Cromwell's Protectorate.

In 1660 Charles II. was brought back. He agreed to grant Scotland her free Parliament and free Assembly. But as soon as he ascended the throne he burned the Covenants and began the twenty-eight years' persecution in Scotland, in which 18,000 Covenanters died as martyrs. In 1688 the Revolution came, and William, Prince of Orange was crowned king. He established the Presbyterian Church of Scotland, and took all but three ministers—Shields, Linning and Boyd—who soon surrendered. The Covenanters, left without a ministry, organized societies. They kept together until 1716, when John McMillan was deposed by the Establishment for preaching Cov-

enanter principles and came to them. He ministered alone until 1743, when Rev. Nairn came out, and these two ministers organized the Reformed Presbytery.

On June 22, 1680, Cargill, Cameron and others rode into the city and nailed their manifesto to the market cross of Sanquhar. It is called the Sanquhar Declaration. It is the first Declaration of Independence. It repudiated the authority of the persecuting Charles II. A colony of Covenanters, to escape persecution, came to North Carolina. In 1774 they issued the *Micklenburg Confession*. It was a Declaration of Independence, repudiating the authority of George III., as the Sanquhar Declaration did Charles II. Two years later Thomas Jefferson recast the Micklenburg Confession and called it, "The Declaration of Independence." It was the voice of all the colonies, re-echoing the voice of the Covenanters, in repudiating the tyranny of George III. As early as 1743 there was a colony of Covenanters in Pennsylvania. Rev. Mr. Craighead came to them from the Presbyterian Church of America. Led by him, they renewed their covenant at Middle Octarara. His zeal soon forsook him, and he abandoned them. In 1752 Rev. Mr. Cuthbertson came from Scotland and ministered to them alone for twenty years. In 1774, Revs. Linn and Dobbin came from Ireland, and the three organized the Reformed Presbytery of America. They corresponded with the brethren in the Carolinas. In 1782 a union was effected between the Associate Church and the Reformed Presbytery. Again the remnant was left without an undershepherd. Rev. Mr. Martin labored in South Carolina from 1773. But his intemperance made him a burden which the people would not carry. In 1789 Rev. James Reid was sent as a traveling missionary by the Church of Scot-

land. He journeyed on horseback, with saddle-bag and leggins, from New York to South Carolina, and returned home in 1790. In 1791 Rev. Mr. McGarrah arrived in South Carolina from Ireland. Rev. Wm. King came from Scotland in 1792, and these two ministers acted as a Committee of Oversight. In 1793 Rev. James McKinny arrived in New York. Rev. King had a divinity student, Thomas Donelly, under his care in South Carolina. Rev. McKinny visited the "societies" in New York and Pennsylvania. In 1797 he became pastor of Galway, N. Y. Congregation. Alexander McLeod was among the first fruits of his labors. In 1797 Rev. Wm. Gibson came from Ireland. He brought two divinity students, John Black and S. B. Wylie, graduates of the University of Glasgow. In 1799 the Reformed Presbytery met in Mr. Beattie's barn in Coldenham, and licensed John Black, S. B. Wylie, Alexander McLeod and Thomas Donelly. Rev. Mr. Gibson was ordained over the Rye-gate Congregation, Vermont, in 1800, the first Covenanter ordination in New England. Alexander McLeod was called to a Presbyterian Church in Newburg, N. Y., but declined because slave-holders were in their fellowship. He was ordained in New York City that year. Rev. S. B. Wylie was settled in Philadelphia. In August, 1800, Revs. McKinny and S. B. Wylie came on horseback to Pittsburg, Pa., and ordained John Black. After a perilous descent of the Ohio, in which they came near losing their lives, they spent a month near Blue Lick, Va. From here they made the journey on horseback to South Carolina, stopping to preach and baptize the children of Covenanters by the way. They suspended all slave-holders in the Carolina Congregations. Their abolition principles compelled the Covenanters to emigrate North some

years later. Rev. John Black became a pillar in Pittsburg, Pa. He is called in history, "the great Dr. Black." "the greatest theologian in the West." He was a short, stout man, very eloquent, often profound, and always commanded a hearing. Rev. James R. Willson graduated from Jefferson College and studied for the ministry. He was called the greatest orator in America. His career in Coldenham and Albany, N. Y., in the



WILLIAM GRAHAM.

Theological Seminary in Cincinnati, and Northwood, O., will never be forgotten by the Covenanters. In 1806 our Testimony was adopted. The Church grew apace. But prosperity turned the heads of the leaders. Dr. John Black, Dr. S. B. Wylie, Dr. Alexander McLeod and others maintained that the franchise should be left to the consciences of the members. In 1833 the General Synod was constituted in Philadelphia, Pa., by

a liberal minister. The Conservatives withdrew and organized the Synod. Thus began the New School and Old School divisions of the Covenanters. The expectation of the Liberals was not realized. They decreased, while the Conservative branch has increased manifold.

We do not know when the first Covenanters came to Boston. As early as 1848 there were Covenanter families holding society meetings on Sabbath instead of worshipping with other churches. William Warnock and his son, called Big William, because large in body and mind, in heart, in faith and good works. Also his nephews, William S. and James Warnock. These men, with their families, were society keepers. In 1851 the First Reformed Presbyterian Church was organized in an upper room of William Warnock's home on Salem Street. They soon secured Cochituate Hall near Houghton & Dutton's present building. Here they heard Revs. Thompson, Elder, Middleton, Milligan and others. In October, 1856, they called Rev. J. R. Lawson from Barnesville, N. B. He ministered eleven months. He rejected a call from the Third New York and returned to Barnesville. In 1860 Rev. William Graham was called. He ministered to them thirty-three years. They worshipped in Preble Hall, on Parmenter Street. Then in New Era Hall, on Tremont Street. In 1873 they built their present church home, at a cost of \$69,000. Only a man with an iron nerve and Herculean strength and indomitable courage could have gone through with this undertaking. A colony from the First Church was organized into the Second Reformed Presbyterian Church of Boston, Nov. 21, 1871, in Caledonian Hall, Hanover Street. There were thirty charter members. Their names are: William Gillespie, Mrs. Margaret Gillespie, Robt. H.

Oliver, Mrs. Eliza Oliver, Thos. K. Semple, Mrs. Esther Semple, Mrs. Mary Stevenson, Mrs. Janet Stevenson, James McCloskey, Mrs. Susan McCloskey, Mrs. Sarah Greer, Mrs. Helen Bailey, Mrs. Agnes Spragg, William Semple, Mrs. Catherine Semple, John Greer, Mrs. Margaret Greer, Mary Semple, Carrie Betts, Samuel Cathcart, Mrs. Jennie Cathcart, Mrs. Ellen Drummond, Mrs. Jennie Cadwallader, Thomas McCloskey, Mrs. Abbie McCloskey, Jennie McKad-

Master and James K. Riley, Jan. 4, 1892. William H. McArthur, June 23, 1898. The last three are still with us.

The present deacons are: S. Peter Faris, Thomas Douthart, Thomas Long, Thomas McArthur, Nelson Morton and Charles Pelosky.

Rev. D. McFall was called and installed the first pastor of the Second Church June, 1873, in Caledonian Hall. They soon removed to Lurline Hall, across the street. Thence they went to Preble Hall. And from here they removed to New Era Hall, on Tremont Street. Here they remained until 1879, when they purchased our present edifice, known as the Old South Chapel. Brother McFall ministered here for ten years, until his death in December, 1889. At his death the membership was 150. In the controversy of 1891, the membership was reduced to 75. At present it is 105. Rev. J. M. Foster was installed pastor Nov. 21, 1891. The Superintendent of our Sabbath School is Thomas Douthart. Our school contributes \$50 annually for the support of a native teacher in our mission in Syria. The Ladies' Missionary Society was organized in 1892. They send a barrel of clothing to the Selma, Ala., mission each year, and often two barrels a year.



DAVID MCFALL.

die, Mrs. Emily Roy, Emma Roy, May Roy and John McWilliam.

William Gillespie and Robt. H. Oliver were chosen elders. Thos. McCloskey and Thos. K. Semple were elected deacons. The roll of elders from the beginning to the present has received the following entry: John Greer, Eben White, Thos. K. Semple and James McCloskey, Sept. 4, 1873. John C. McKee, Thos. McCloskey, John McLelland and William L. Ross, March 31, 1887. William H. Me-

The Chinese Sabbath School was organized in 1894. S. Peter Faris is the Superintendent. One of the boys has been baptized on profession of his faith and communes with us. The weekly prayer meeting is deeply spiritual and helpful. Would that all the members could have the benefit of it! It is the nursery of faith and blessed hope.

At the close of this discourse, there was a general programme.

Wm. H. McMaster was appointed to represent the elders. He asked the pastor to speak on his behalf.

Mrs. Sarah Greer was to have spoken for the charter members, but illness prevented her being present. She and Mrs. Mary Stevenson, with Elders John Greer and James McCloskey, visited New York Presbytery in Newburg, N. Y., to secure our organization, in October, 1871.

Thomas Douthart represented the Sabbath School. He recalled Robt. Rakes' school for the poor miners in his city. This was the birth of modern Sabbath schools. Why should not each one be a Robt. Rakes to gather in children from the streets into our Sabbath School?

Mr. David Robinson, a graduate of Brown University, Providence, R. I., and at present a medical student in Harvard University, spoke for the prayer meeting. He said there are two classes in every congregation—those who are interested in the prayer meeting, and those who are not. Let the first remember that impressions are made at prayer meetings that continue through life, and so bring the children. Let the other class consider how much they lose. The prayer meeting is the pulse of the church.

S. Peter Faris spoke for the deacons. He recalled the proverb, "Bad as a deacon's apple barrel." This barrel has good apples on top and bad ones in the middle. We do not have such deacons here. The deacons look after money matters. They are glad when enough is raised to pay all the bills.

S. Turner Foster spoke for the members. His theme was: "The Ideal Member." He contrasted the formal church member, who does what he ought from a sense of compulsion, with the member who loves the Church and seeks its upbuilding. The first injures himself, harms others, and offends God. The second is blessed in his own soul, is a benefit and uplift to others, and honors his God. **We should be like the latter.**

Mrs. Isabella Smith read the report of the Ladies' Missionary Society.

Rev. S. McNaugher, unable to attend on account of a meeting in his own church, sent a letter which was read. He spoke of the thirty years of our history as eventful ones to our city, to our country and to our church. He congratulated the congregation on her thirtieth anniversary.

Rev. J. P. Stoddard made a pleasing address. He recalled the stirring scene of 1881 in this church, when Ronaine acted the first three degrees of Masonry and a mob filled the house and tried to break up the meeting. This church stands for opposition to the secret lodge system and all the unfruitful works of darkness.

A collation was served by the ladies in the room below.

J. M. FOSTER.

PROGRESS OF MISSIONS.*

We are living in an intensely practical age, and a desire for the best of everything has reached its climax; yet, we are prone to measure whatever is presented to our consideration by one standard—its utility. A great many consider no undertaking practical unless it will bring in a generous supply of dollars and cents. Others estimate its value in proportion to the fame, position or influence it will bring them. We are glad that this element of selfishness does not permeate all undertakings, but that there are some who consider that undertaking the most practical that will most benefit humanity.

Life is full of possibilities, and it is culpable weakness that prevents us from battling with adversity, and seeking to attain a higher vantage ground. God so arranged His plan of evangelization, that

* Read before the Mission Band of Cedarville Congregation and requested for publication.

only the most unselfish, the spirit-filled will go into the mission field. The greatest consecration, the greatest sacrifice, and the greatest power are necessary for the mission cause. This is both true of the missionaries and their supporters. God does not need unconsecrated workers, and His plan is such that, as a rule, He does not get them. It is true there are some that go from a selfish motive, but it is the exception, not the rule. In mission work there is a reflex influence which comes from the broadening of the circle of one's love, for we live in what we love, and life is bounded by the circumference of our love, for where a man's heart is, there will his treasure be also, and there will his thoughts be, and there will be his life. He who loves only himself is no larger than himself, and such a one is very small. He who loves only his family has a life as large as the interests of his home. He who loves the community or country as well, expands in his thoughts to include all these wider interests; but he who rises to the Calvary point of view and looks with love upon the wide and sinful world, will find his heart pulsating stroke with stroke with that of the Master as it expands to include in its compassion not part but all the race for whom Christ died.

Great is the present opportunity for mission work. Every one who will open his eyes to see and acquaint himself with missionary history must see and be intensely impressed with the fact that never before in all the history of the world has God so ripened the fields for immediate harvest. The germ of modern missions was planted in the reformation; with it began the spread of Protestantism. The printing press came into use about the same time. In a prison cell Wycliffe cut the chains to the Bible, then it was given the wings of the press, and

it flew to the ends of the earth with its message of love and salvation. In less than one hundred years the Bible has been printed into 250 different languages, and distributed among those that never knew God's Word. Wycliffe gave the Bible to England, and Luther to Germany, and both to the United States. Through the influence of these powers China was unlocked to missions in 1858. The Berlin Committee, presided over by Prince Bismarck, opened up the heart of Africa to missions in 1884 and 1885. Since that time the whole of Africa is open to evangelization. This was the answer to the dying prayer of Livingstone ten years before. Stanley went from Zanzibar to Panama, a distance of seven thousand miles, and came in contact with thousands of the inhabitants who had never heard the name of Christ.

All the Roman Catholic nations have been shattered. France tried to restore the Roman Empire under Napoleon, but failed, and to-day it is a weak and decaying power. Mohammedanism—Turkey is the sick one of the East, and for a hundred years has been weakening. Fifty years ago it was impossible to preach the gospel in Turkey, and it meant death for a Moslem to accept the Christian religion. To-day this is all obsolete. No such strides were ever known before in all the history of the world as has been made by Japan in the last thirty-five years, since it was opened to evangelization by the United States. Siam was closed against the gospel for half a century, and since opening its doors is almost equal to Japan in its development. Less than a century ago Judson was turned from India by Europe. God broke this India Commission and allowed the Sepoy rebellion to punish Europe for this selfishness. This compelled Europe to extend her power over the entire India. Since that time

the whole of India is thrown open to evangelization. Now there are 15,000 missionaries in India. But what are they among 300,000,000 souls? Under Spanish rule Protestantism was prohibited in South America, but God broke up the power of Spain and gave South America republics, and these, in contact with North America, became liberalized and enlarged. Commercial interchange has brought the two peoples together, and to-day all the States of South America are open to the gospel.

Cuba, the fairest of the West India Isles, has suffered long from Spanish barbarity. In 1883 Bible societies began to sell and give away Bibles, until in eight years 30,000 volumes were sold. As a result a spontaneous movement sprang up with great pentecostal power, but the leader of that movement was soon banished by the Spanish Government. The members were scattered, but God in Heaven heard their cry, and sent America to set her free. Hundreds of Christians' eyes are straining through the mists of Cuba's morning, so near at hand, when the soldiers of Christ shall follow hard upon the blood-stained track of freedom, and Cuba shall be one of the fairest of the Christian isles that shall wait for His law. Five years ago one of the greatest foreign mission workers of the nineteenth century went to Manila to land a band of missionaries, but was forbidden by the Spanish authorities. He went on to China with one hundred and fifty missionaries, but is now in this country, and on his return trip he expects to land on the Philippines. Truly the harvest is great, but the laborers are few.

MARY ELIZABETH FOWLER.

THE TEACHER'S RESPONSIBILITY.

The relationship of a teacher to his class

is like that of a pastor to his congregation. As the latter sustains a relationship to, and is in some measure responsible for, the welfare of his denomination, so the teacher not only sustains a relationship to his class, but is in a measure responsible for the welfare of the school. Since the welfare of the school depends upon the condition of the classes, the teacher is responsible for the welfare of the school so far as it may be affected by the condition of his class.

The welfare of the school depends upon a number of things:

1. The attendance of the school is affected by the attendance of each class. The teacher should attend regularly and punctually himself and thus be an example to his pupils. The attendance of the pupils depends largely upon the personal efforts and influence of the teacher. If a pupil is absent from the Sabbath school and no notice is taken of his absence, he is likely to feel that he is not missed and that his presence is not of much importance. There is always a cause for a pupil's absence, though there may not always be a sufficient reason for it. It may be that he has yielded to some outside temptation, or perhaps it is a lack of interest in teacher or class that has kept him away. Again, it may be that he has been ill, or that sorrow in his home has caused his absence. Whatever may be the cause, a little interest shown in him personally, by a visit or note from his teacher, may lead him back to the path of right and cause him to feel that a place in that class means more to him than he had supposed.

2. The welfare of the Sabbath school depends upon the instruction given in the class. A teacher should never come before his class without having first made thorough preparation for the teaching of the lesson. Bright boys and girls will not have much respect for a teacher who knows

less about the lesson than they know. The teacher should be prepared to throw light upon the parts of the lesson that puzzle the pupils. There is a great deal more in each lesson than can be taught in the short time allotted to its teaching. The most practical parts must therefore receive special attention. Some one has said, "Preparation is as imperative as the work itself. The victories of this life are simply the result of being prepared to make the most of opportunities. Many an opportunity has been lost because of lack of preparation for the precious hour." We can teach Christ best as we live in close relationship to Him. We may fret because we cannot teach the lesson better, but the unconscious teaching of our lives is what tells most. Let us teach the boy and girl, the young man and the young woman, that religion is a part of the daily life—that the daily life is a part of religion. We may teach only a "very little," but let us be faithful in that little.

3. Much depends upon the general interest of teachers and pupils in the work of the school. The teacher should be interested in the teachers' meeting, the picnic, the holiday entertainment, and in all that tends to promote a general interest in the Sabbath school. It has been said, "A Sabbath school without a teachers' meeting is as poor as a church without a prayer meeting." The teachers' meeting reacts upon the whole school. The teachers gain enthusiasm from new ideas, get a better understanding of the work, and learn new plans. The classes catch the spirit of improvement, and a better school is the result. These meetings should be home-like, social and friendly. If we go to the teachers' meeting with earnest, loving thought of the classes to be taught, and with a desire to take part in the meeting, more interest will be felt by all, and there will be better teaching.

The children look forward to the picnic in summer and the treat and entertainment in the winter as important events, and a little special preparation on the part of the teacher will make these occasions pleasant and joyous. The teacher will be encouraged by words of appreciation that come from happy, loving hearts, and the pupils will be more interested in the teacher and in his teachings.

4. Daily prayer in behalf of the school, more than all else, brings a blessing to the school. Jesus, the great Teacher, had a time for solitary communion with His Father, when the Father revealed to Him His secrets, and when Jesus asked for the things His pupils needed. This was the source of His power. He once said to His disciples, "I have meat to eat that ye know not of." If He, the model Teacher, needed such a time and such a secret place, in which He could learn from His Father the dangers surrounding those whom He was training, can we, to-day, rightly care for our classes without such a time and such a place?

Since, therefore, the welfare of the school depends upon these things—attendance, the instruction given, the general interest of teachers and pupils in the work of the school, and prayer in behalf of the school, the teacher is responsible to the extent of his ability and opportunity, for the success of these and all other things that tend to advance the general welfare of the school. One must be careful to see and improve opportunities and not to underestimate ability.

(MISS) E. J. ANDERSON.

TRUE TO HIS FLAG.

A dozen rough soldiers were playing cards one night in the camp. "What on earth is that?" suddenly exclaimed the ringleader, as he stopped in the midst of the game to listen.

In a moment the squad were listening to a low, solemn voice which came from a tent occupied by several recruits, who had arrived in camp that day. The ringleader approached the tent on tiptoe.

"Boys, he's praying!" he roared out.

"Three cheers for the parson!" shouted another man of the group, as the prayer ended.

"You watch. I'll show you how to take the religion out of him," said the first speaker, who was the ringleader in the mischief.

The recruit was a slight, pale-faced young fellow of about eighteen years of age. During the next three weeks he was the butt of the camp. Then the regiment broke camp, and engaged in a terrible battle. The company to which the young recruit belonged had a desperate struggle. The brigade was driven back, and, when the line was re-formed behind the breastworks they had built in the morning, he was missing from the ranks. When last seen he was almost surrounded by enemies, but fighting desperately. At his side stood the brave fellow who had made the poor lad a constant object of ridicule. Both were given up as lost.

Suddenly the big man was seen tramping through the under-brush, bearing the dead body of the recruit. Reverently he laid the corpse down, saying, as he wiped the blood from his own face—

"I couldn't leave him—he fought so! I thought he deserved a decent burial."

During a lull in the battle the men dug a shallow grave, and tenderly laid the remains therein. Then, as one was cutting the name and regiment upon a board, the big man said, with a husky voice:

"You'd better put the words 'Christian soldier' in somewhere. He deserves the title, and maybe it'll console him for our abuse."

There was not a dry eye among those rough men as they stuck the rudely carved board at the head of the grave, and again and again looked at the inscription.

"Well," said one, "he was a Christian soldier, if ever there was one. And," turning to the ringleader, "he didn't run, did he, when he smelt gunpowder?"

"Run!" answered the big man, his voice tender with emotion; "why, he didn't budge an inch. But what's that to standing for weeks our fire like a man, never sending a word back? He just stood by his flag, and let us pepper him."

When the regiment marched away, that rude headboard remained to tell what a power lies in a Christian life.—
The British Flag.

A SIMPLE QUESTION.

An aged gentleman at a watering-place said to a lady, a stranger to him, as she came up to take her usual draught of the water, "Have you ever drunk at the Great Fountain?"

The lady colored and turned away without replying.

The following winter, in another place, he was asked to visit a lady who was dying. As he entered the room, she said with a smile, "Do you not know me? Do you not recollect asking a woman at the spring last year, 'Have you ever drunk at the Great Fountain?'"

"Yes," said he, "I do remember."

"Well, sir, I am that person. I thought at the time you were very rude; but your words kept ringing in my ears. I was without peace or rest till I found Christ. I now expect shortly to die, and you, under God, have been the means of my salvation. Be as faithful to others as you have been to me. Never be afraid to talk to strangers on the subject of religion."—
The Christian.

EDITORIAL NOTES.

—All correspondence in regard to OLIVE TREES should be addressed to

R. M. SOMMERVILLE,
327 W. 56th St.,
New York.

The price of this magazine is 50 cents a year in advance or, when mailed to subscribers in the Borough of Manhattan, New York, where it is published, and to foreign countries, 75 cents, the increase to cover additional postage. Surely this is not extravagant for a journal of 32 double-column pages, every issue of which contains an article on some aspect of the missionary enterprise that cannot fail to enlarge the conceptions and quicken the consciences of intelligent readers as to the importance of work for souls. It also gives reliable news of the progress the gospel is making in the mission fields of the Reformed Presbyterian Church, and through the agency of sister societies in other parts of the world, brief sketches of eminent missionaries with the thrilling stories of their life work, and other monographs, original and selected. Another feature that increases the value of OLIVE TREES is the pictures of pupils and others identified with the mission schools, and illustrative scenes specially photographed and reproduced in half-tone for its columns.

Now is the best time to subscribe or renew for 1902, and we again solicit the co-operation of ministers and elders that it may be read in every family of the Church.

—OLIVE TREES wishes its readers a Happy New Year. And it is only in close communion with Christ and activity in His service that anyone can secure substantial happiness. There are some forms

of mental unrest for which no relief can be found except in seeking to make others happy. Many have read the story that the English poet Rogers has preserved in his "Foreign Travels," as he got it from the lips of an Italian nobleman: "I was weary of life, and, after a melancholy day, was hurrying along the street to the river, when I felt a sudden check. I turned and beheld a little boy, who had caught the skirt of my cloak in his anxiety to solicit my notice. His look and manner were irresistible. Not less so was the lesson he had learned, 'There are six of us, and we are dying for want of food.' 'Why should I not,' I said to myself, 'relieve this wretched family? I have the means, and it will not delay me many minutes.' The scene of misery he conducted me to I cannot describe. I threw them my purse, and their burst of gratitude overcame me. It filled my eyes; it went as a cordial to my heart. 'I will call again to-morrow.' I cried. Fool that I was to think of leaving a world where such pleasure was to be had and so cheaply." Every one who would have a Happy New Year must be earnest in personal efforts for the welfare of the needy who are within reach, and in liberal giving for the salvation of the millions who are living in the shadowed homes of pagan lands. Both in Tak Hing, China, and in the Nusairia Mountains of Northern Syria, there are multitudes of men, women and children, who are plucking at the skirts of the Covenanter Church and appealing in sad tones, "There are thousands of us and we are dying for want of food." When the blessed Lord sat on the well of Jaacob, He was weary and thirsty; but after He had talked with the lost woman who met Him there, weariness and thirst were both forgotten in the su-

preme satisfaction of saving one soul. So when the disciples, on returning from the market, offered Him food, His reply was, "I have meat to eat that ye know not of." And when they expressed surprise, under the impression that some one else had brought Him food. He said, "My meat is to do the will of Him that sent Me and to finish His work." In like manner His followers have a spring of happiness immeasurably deeper and more satisfying than anything that earthly pleasures and riches and honors can give in helping to save souls, reform society and establish His Kingdom in the world.

—Since last report OLIVE TREES has received the following contributions from the young women of the Reformed Presbyterian Church toward the salary of their missionary for 1902:

Miss Jennie Torrence, China....	\$3.65
Mrs. J. E. Pitblado, Boston, Mass. .	5.20
Miss Maggie Atchison.....	3.65
Miss Sadie Sterrett.....	3.65
Miss Lizzie Sterrett, Olathe, Kan. .	3.65
L. M. S., Miller's Run, Pa.....	12.50

From the ministers toward the salary of their missionary for 1902:

Rev. J. B. Gilmore, York, N. Y. .	\$15.00
Rev. Henry Easson, Cyprus.....	20.00

And from the elders towards the salary of their missionary for 1902:

Robert McNeill, New York.....	\$5.00
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The present condition of the Foreign Missions demands a large increase in the offerings that are made for this special service. The Reformed Presbyterian Church has commissioned as its representatives abroad, seven ordained ministers, two medical men, eight women, not counting wives, one of them a physician. These have been sent out to take the place and do the work of those who, for a variety of reasons, cannot go. It is unnatural not to provide for their support and comfort

as thoughtfully as we provide for our own. It is unnatural not to pray for them every day and as earnestly as we pray for ourselves. But, unless there is giving equal to the demands of the hour, and up to the full measure of ability, praying is fanaticism. "The Lord said unto Moses, Wherefore criest thou unto Me? Speak unto the children of Israel that they go forward."

—There is no lack of encouragement to persevere in missionary work. Recently we heard two sermons on foreign missions. One was based on the words, "A King shall reign and prosper" (Jer. 23:5). The prosperity of His reign was said to indicate a large increase in the number of His loyal subjects, a recognition of His authority in society, and the complete overthrow of His enemies. It was shown to rest on the covenant fidelity of God, His own intercessory prayers, and the fact that the right to reign belongs to Him. The second discourse was from the words, "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. 2:14). The preacher spoke of the confidence with which we may look for the fulfilment of this promise, inasmuch as it rests on the Mediatorial Supremacy of Christ, the abiding presence of the Holy Spirit in the world, and the success that attends the preaching of the gospel everywhere. He then referred to the part that we have to play in its fulfilment, laying emphasis on evangelism as the supreme work of life, liberal giving and importunate prayer.

—The other day some one handed us the *Brooklyn Times* of Monday, Nov. 11, 1901. It contained a sermon from the pen of Rev. W. McLeod George, minister of the Reformed Presbyterian Church in

that city, on "Why Covenanters Do Not Vote." Mr. George excels in the art of putting things, and has given, not only to his own congregation and visitors who came in to hear his discussion of that question, but to a very wide circle of readers outside his own communion, a fine specimen of conclusive reasoning that will compel many to think.

—We have received a copy of a discourse by Rev. Jas. A. Black, D.D., minister of the Reformed Presbyterian Congregation of Wyman, Ia., on "Why I Am a Covenanter." It was preached at the close of communion season in the New Alexandria Congregation, and given for publication at their request. The author gives four reasons for belonging to the

Covenanter Church: the grandeur of its history, the position that it has always recognized on Reform questions, the freedom of its pulpit, and its loyalty to the Kingship of Jesus Christ. We cordially commend the sermon and hope that it may have a wide circulation.

—Some one has kindly sent us *Civil Rulers and the People*, the lecture delivered by Prof. D. B. Willson, D.D., at the opening of the Reformed Presbyterian Theological Seminary, September, 1901. It will be very helpful to the students, and every one wishing reliable information respecting "the early discussions of the questions that concerned the Crown and the People." in compact form, should procure a copy.

The Church sadly misuses—yes, grossly abuses—the best defined terms when she talks so glibly and writes so voluminously about her "giving"—her "offerings"—when she has not even approximated the payment of her rent. Another error that has become a sore evil in the Church is the notion that some, even many, people are too poor either to pay or give.

It is time that we were all learning that in Christ's economy no one is absolved—none are too poor. The double principle involved in this economy is: (1) To maintain and develop in us the grace of common honesty—no man can be honest and not pay his debts; (2) to educate us in the spirit and practice of self-sacrifice—no man can be a Christian and consume God's bounty upon himself.

The requirement to both pay and give, universal as it is, is not arbitrary. The principle of it inheres in the very relation we sustain to the fact of our redemption and salvation. Christ has left no soul unredeemed, no subject of His kingdom unendowed. He has given to every man. And while He is not dependent on the tithes we pay, we cannot be loyal to Him and not pay them. While our gifts may not enrich Him, we cannot be His disciples and not bestow them. Every redeemed soul has something wherewith to "pay and give as unto the Lord." If not dollars, then cents; if not cents, then some other testimonial of obligation and gratitude—work, prayer, praise—something "according to that he hath, not according to that he hath not."—*Exchange*.

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